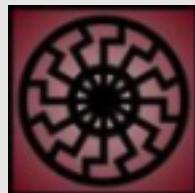


National-Socialism and Islam

The Case for Co-operation



The Basis for Co-operation

Why Islam is Our Ally

Why National-Socialism is Not Racist

Islam and National-Socialism

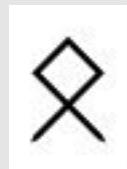


National-Socialism, Racism, and Tolerance

David Myatt and Co-operation Between Muslims and Neo-Nazis

The Reichsfolk Declaration

The Ethical Foundations of National-Socialism



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Islam and National-Socialism: The Basis for Co-operation

Should we seek to find allies and friends among those of other races who are fighting the common Zionist enemy? Or should we regard such people as 'racially inferior'? Indeed, how should we react to and interact with people of other races, other cultures?

Our own Aryan ethics must guide us, and our ethics alone. Our Aryan - our National-Socialist - ethics are based upon the principles of honour, loyalty and duty. Honour demands that we act in a cultured, a civilized, way: that we have self-control, and manners. Honour demands that we strive to treat others fairly. That is, honour demands that we act with nobility of spirit. Of course, honour also demands that if someone tries to bully us, or attacks us, that we stand our ground, that we fight back.

Our guiding principle in our everyday lives should be one of our honour giving us the inner strength, the self-respect, we need, based as this strength and self-respect is on our acceptance of our noble duty to our own folk: that is, on knowing how we relate to our folk, our culture, and thence to our past, our ancestors, and to Nature itself. Our acceptance of honour - our inner strength - also means that we have a noble respect for others, regardless of their status and origins. As it says in our Aryan Code of Honour:

"A man or woman of honour treats others courteously, regardless of their culture, religion, status, origins, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion."

Thus, the basis for co-operation between National-Socialists and Muslims is mutual respect, deriving from the warrior, the civilized, principle of honour. We must respect them, as individuals; be respectful toward their culture, their Way of Life (Islam); and treat them as comrades-in-arms fighting our common enemy. In return, they must respect us, and be respectful toward our own Way of Life (as manifest in genuine, ethical, National-Socialism).

Hence, we should not regard them - and their culture, their Way of Life - as 'inferior', for that is a dishonourable thing to do; contrary to our ethics. Instead, there should be a mutual respect based on our honourable acceptance of our differences. National-Socialism accepts that Nature has worked to produce, in human beings, diversity and difference, and that we should respect and value this natural diversity and difference, and aid and further evolve it. This means that we should be proud of own

own heritage, culture and identity, and accept that others should be proud of theirs. It also means that one of our aims is to work toward the creation of free, independent, homelands where the different peoples of different cultures and different ways of life can live according to their own values and according to their own ways of life.

David Myatt

The Aryan Code of Honour

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die - if necessary by their own hand - rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour.

A man or woman of honour treats others courteously, regardless of their culture, religion, status, origins, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and

behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.



Why Islam Is Our Ally

"We tell the Americans as a people, and we tell the mothers of soldiers - and American mothers in general - if they value their lives and those of their children, find a nationalistic government that will look after *their* interests, and not the interests of the Jews." Usama bin Laden, taken from an interview bin Laden gave on May 28 1998 CE

"Even now America is preparing for another aggressive and oppressive war against the Iraqi people under the pretext of fighting terrorism. The whole world knows that this is a lie and that the truth is that it is America that is conducting and supporting terrorism. Yet it uses this lie as a pretext to take control of a people and to occupy their lands and rob them of their resources. While this is not surprising for the arrogant US - which is driven by a hate inspired Jewish cabal - it is surprising to see other countries joining with and supporting America, for they have long history of civilization, with some of them also having bad experiences with Muslims, and rather than learning from these, they are sinking deeper into error." Mullah Muhammad Umar, 2002 CE

There are several reasons why those Muslims who uphold the Way of Life which is authentic Islam are our allies in our struggle against the New World Order (NWO) and the ZOG's which rule our once Aryan lands.

First, these Muslims - as the two quotes above show - are aware of what is really going on in the world. Second, they were and are doing something about it on the practical level - from striving to create societies free from Zionist control and influence, to actively fighting Zionism and the agents and lackeys of Zionism, such as the American government and the American military who now are

the just doing the dirty work for Zionism. Third, the Way of Life these Muslims uphold is a warrior way based around honour. Fourth, the societies these Muslims are striving to create through armed struggle and revolution - and the society they did create in the modern world before it was destroyed by the Zionists using their American military lackeys - are societies of reason, honour and numinosity, and thus superior to any society currently existing, in the West and elsewhere, dominated as the West in particular now is by dishonour, hypocrisy, deceit, materialism and the social doctrines created by Zionists to tame, domesticate and enslave us.

What is Authentic Islam?

This is the Islam that announces that Jihad, the armed struggle against invaders, occupiers, colonialists and oppressors, is an obligation, a duty. This is the Islam of Quran and Sunnah and these alone - where these are used as the standard, the criteria, for judgement. This is the Islam which strives for Khilafah, for an Islamic society based only upon Shariah where bayah (personal loyalty deriving from honour) to an Ameer or Khalifah (a Leader) is the norm. This is the Islam of warriors.

This Islam - the Islam of Al-Qaida, of the Taliban, of Hamas - is in contrast to the so-called "Islam", the tame, emasculated, "moderate", "democratic" Islam, which the Zionists and their lackeys in the governments and agencies of the West seek to create and which they wish to see practised by Muslim countries. The tame so-called Islam of the Zionists is the "Islam" of those Muslims who ally themselves with the invaders, the Zionists, the Americans, in defiance of the Quran and Sunnah. This tame so-called "Islam" accepts the fake democracy of the modern West, whereas authentic Islam - like National-Socialism - is profoundly anti-democratic, seeking as Islam does to restore the Khilafah, led by an Ameer.

This authentic Islam rejects any compromise with the Zionists, and any compromise with the materialistic, decadent, dishonourable way of life which has come to dominate all Western societies.

"So history does not write its lines except with blood. Glory does not build its lofty edifice except with skulls. Honour and respect cannot be established except on a foundation of cripples and corpses. Empires, noble persons, states and societies, cannot be established except with examples." *ash-Sheikh ash-Shaheed `Abdullah Yoosuf Azzam* (Note: Sheikh Azzam was the mentor of Sheikh Usama bin Laden}

The honourable warriors of this authentic Islam are the natural brothers-in-arms - the natural allies - of true, authentic, National-Socialists, exemplified as this National-Socialism was in warriors such as Leon Degrelle and Otto Ernst Remer.

Adolf Hitler himself said, many times during the First Zionist War (commonly known as the Second World War) - to people like Leon Degrelle and Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem - that he desired an alliance between the Muslim world and National-Socialists, and he envisioned, after the war, aiding the restoration of the Khilafah. His vision was of a world where National-Socialism was triumphant in Europe, with an alliance between this Europe, the new Khilafah - in the Middle East, and North Africa - and a Japanese Empire in the Pacific.

The Alliance of Honour:

The respect that people like Leon Degrelle, Otto Ernst Remer and Adolf Hitler had for Islam arose from their understanding that Islam - authentic Islam - was the way of life of honourable warriors and produced a noble warrior society.

It was this respect - based upon honour - which also led to the alliance with Japan, for Adolf Hitler and other National-Socialists understood that the ethos of Imperial Japan was a noble warrior ethos: that the Japan of the time was seeking to restore Japanese values and a Japanese way of life, valuing as it did its ancient traditions, such as Bushido. The essence of this way was the rootedness in the past - in Shinto and Bushido - with each individual seeing their own life in relation to Japan, and its ethos. That is, there was a real sense of Destiny - a real honourable and warrior ethos where individuals were willing and prepared to sacrifice their own lives for the greater good, for their unique way of life. This pure, authentic, Japanese ethos is in complete contrast to the materialistic, consumer-capitalist ethos which now dominates Japan, and which is a direct result of their "Americanization" following their defeat in the First Zionist War - and it is this "Americanization" which the New World Order now seeks to impose upon the whole Muslim world, since the Muslim world is now the last bastion for warriors: for the practical warrior way of life which values tradition, the warrior ethos, and which, because of honour, has an awareness, an understanding, of the numinous - that is, an awareness, an understanding, of the sacred.

For, in all genuine warrior societies, there is this awareness and understanding of the numinous - there is that perspective, of genuine humility, which arises when the individual sees themselves in relation to what is beyond them and understands that there are limits to personal behaviour, and that some things are sacred: to be treasured. That is, their view of life is not that of materialism or of abstract impersonal un-numinous ideas - instead, they are connected, to their land, their people, their traditions, in a living way; they feel this, in their very being, and are prepared if necessary, and often willingly, to die for such things.

In essence, this is what the present conflict between Islam and the NWO is all about - the conflict between the warrior way of life and the materialistic, arrogant, profane ways of the modern West. It is a conflict between a living cultural tradition which is numinous (authentic Islam) - which values what is sacred and living - and an arrogant, soul-less, tyrannical power, the NWO. It is in truth a continuation of the armed struggle which began with the triumph of National-Socialism in Germany, and with the resurgence of an independent Japan. All three of these ways of life were and are essentially warrior ways - and all three were a direct challenge to the soul-less, the un-numinous, ignoble and profane materialism represented by the Zionist-dominated "West" with its capitalist-consumer culture and its dishonourable arrogance.

In an important sense, this really is a conflict between the sacred and the profane. The essence of the warrior way - exemplified by National-Socialism, authentic Islam and the Shinto, Bushido orientated Japanese way - is a concept of personal honour and a sacred duty deriving from the willingness of individuals to identify with something beyond themselves which is numinous, which they regard as sacred, such as the land of their ancestors, their folk, or Allah, and which thus provides their own life

with both context and meaning. There is thus a genuine reverence for certain individuals, certain heroes, just as their own traditions are alive, living. For example, in Islam, there is a profound reverence for the Prophet Muhammad, a profound reverence for the Quran, and a sincere submission to some power which is beyond one's self, beyond one's powers, and which submission thus produces that balance which is the genuine personal honour of the true warrior.

It is these ways of life - these numinous ways - which bring a numinous meaning into the lives of individuals, thus transporting those individuals to a higher, more evolved, realm of living. For these authentic, numinous ways of life, are inspiring - redolent of Destiny - and attract the most noble of individuals. Thus it is, for example, that thousands upon thousands of young, idealistic Muslims - the best among Muslims - travelled to fight for the Taliban, respect leaders like Sheikh Osama bin Laden, and are ready to give up their freedom and their lives to fight for authentic Islam, just as thousands of idealistic European men - the best among Aryans - swayed by the same warriors feelings, joined the ranks of the Waffen-SS.

These ways are all thus in stark contrast, and direct opposition to, the way of "democracy" - for these warrior ways are the ways of the noble, the honourable, the excellent, whereas the way of "democracy" is the way of the mediocre, the common, the profane, the lowest level. In total contrast to democracy - which keeps people in thrall to their lower selves - these warrior ways seek to evolve both individuals and society itself.

The aims and ideals of "democracy" are material and abstract ones - more leisure, more wealth, more comfort, more indulgence - whereas the aims and ideals of these warrior ways are embodied in the most excellent, heroic, honourable individuals.

"The life of the Ummah is connected to the ink of the scholars and the blood of the martyrs. What is more beautiful than to write the history of the Ummah with both the ink of the scholar and his blood, such that the map of Islamic history becomes coloured with two lines: one of them black, and that is what the scholar writes with the ink of his pen; and the second red, and that is what the martyr writes with his blood. And more beautiful than this is when the blood is one and the pen is one, so that the hand of the scholar, which expends the ink and moves the pen, is the same hand that expends his blood and moves the nations. The extent to which the number of martyred scholars increases, is the extent to which nations are delivered from their slumber, rescued from their decline and awoken from their sleep.

So history does not write its lines except with blood. Glory does not build its lofty edifice except with skulls. Honour and respect cannot be established except on a foundation of cripples and corpses. Empires, noble persons, states and societies, cannot be established except with examples." *ash-Sheikh ash-Shaheed `Abdullah Yoosuf `Azzam*

What the Zionists, and their propagandists, have tried so hard to do - with some success - is to undermine and destroy this notion of the sacred, this sense of Destiny: the ideals of the warrior society. They have sought to replace this warrior ethos, this élan of belonging, this honourable excellence, with a profane, materialistic way of life where the lowest, ignoble, desires of the individual dominate ourselves and our societies, and where we are allowed to, or expected to, follow only these lowly desires, and where we are allowed to, and expected to, if necessary, fight and die for

our materialistic, Zionist, masters when they decide some new land needs invading, or some new movement or group needs opposing and suppressing, or when they desire their ignoble profane Diktat to be enforced somewhere. The plan is for a tyrannical world-government where the majority of people would be slaves to materialism, mere consumer-worker drones - a super-government of member States all of which have been forced to accept the doctrines, the laws, the ways of the Zionist social engineers, either by direct military action, repression and occupation, or by political social engineering created and maintained by lackey politicians and their ignoble supporters.

"The Jews were chosen to act as pathfinders for the world, and Israel [and thus Zionism] has a special place as *an instrument to effect the Jew's social engineering upon the world...*" (Chief Rabbi of the United Kingdom, Dr. Jakobovits, August 1982 CE)

The Zionists have further managed - through the power of the Media which they control or have influence over - to convince many, many Muslims in the West, and elsewhere, that Muslims should be "moderate" and tame, and accept the political, and social, domination, of the West, as well as its materialism. That is, they have persuaded many Muslims to seek after the material goals of the West, and forget their warrior heritage, their warrior ethos, their warrior Destiny. Thus have many of these tame Muslims betrayed their comrades - and thus have these Zionist-made "Muslims" aided and abetted the occupation of Muslim lands. But the reality, the truth, of Zionist control is evident in the brutal occupation of places such Iraq and Afghanistan; in the use of torture by the West, against Muslims; in the mass arrests and detentions without trial; in the killing of tens upon tens of thousands of Muslims; and in for example the sheer hypocrisy that lets the West detain suspects without trial or legal representation and which contrasts with their repeated propaganda bleating about "freedom". In addition, the truth is evident in the puppet governments the Zionists and their lackeys have created in the Muslim world - with the tame "Muslims" in such countries doing the bidding of their Western and Zionist masters and seeking to kill, torture, and imprison any Muslim who believes in authentic Islam and who seeks to establish a genuine Islamic society.

For what the Zionists, their tame politicians, and their social engineers, do not want and will not tolerate, are *societies* which reject the ways of materialism, the ways of usury capitalism, and which, in place of a sham "democracy", create or seek to create noble, numinous communities led by real leaders, real warriors. Thus did the Zionists have their lackeys destroy the one recent, and modern example, of such a warrior society, led by an honourable warrior who was respected by his people: the Islamic Emirate of Afghanistan. Such societies are seen as direct threat to the Diktat of the New World Order - to the establishment and maintenance of a tyrannical world government, ruled by Zionists, for the benefit of themselves and their fellow-travellers and lackeys.

"Today the Jews rule this world by proxy. They get others to fight and die for them."
(Mahathir ibn Muhammad, Prime Minister of Malaysia, 19 Shaban 1424 / 16 October 2003 CE)

But many, many Muslims, and some National-Socialists, have seen through the lies, the propaganda of the Zionists - for we know what is going on, in this world, and why. Muslims have and are gathering together to try and do something practical about it by taking up arms. Surely, now it is the turn of National-Socialists, who can and who should join with or aid those warriors of Islam who are

fighting, in a practical way, the Zionists, who are fighting the lackeys of the Zionists, and who are fighting those governments who are doing the dirty work for their Zionist masters.

David Myatt
February 115yf
17 Thul-Hujja 1424

[NS Guide to Islam Part 1](#)

[Islam and NS](#)

[NS Guide to Islam Part 2](#)

Why National-Socialism is Not Racist



Street Vendor in Berlin, NS Germany

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas: through the creation of a socially-engineered crypto-Marxist society.

Furthermore, National-Socialism is a pure expression of our own unique *Aryan* ethics, based as these ethics are upon the idealism of duty to the folk, duty to Nature, and upon the nobility of personal honour.

National-Socialism is a way of living which affirms that the purpose of our lives is to contribute to evolution in a positive way. We contribute to evolution when we do our duty to our folk, since our folk (our race and culture) is our connection to Nature: how Nature is manifest in us as human beings.

National-Socialism expresses the natural truth that the living being which is Nature works to produce diversity and difference: that the evolution of Nature is a bringing-into-being of more diversity and more difference.

For our own, human, species this diversity of Nature is evident in the different races which exist, and in the different cultures which these races develop over time.

National-Socialism values this diversity and difference, and states that we should not only strive to maintain and aid this diversity, but also encourage the peoples and cultures which express this diversity and difference to continue to develop and evolve, for by so developing and evolving race and culture we are aiding the evolution of Nature and thus fulfilling our potential, as human beings.

The Ethics of National-Socialism: Treating Other Races With Respect

According to National-Socialist ethics, what is good is what is honourable, what aids Nature and the living beings of Nature (such as our own race), and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death. Furthermore, the happiness of the majority, of other people, comes second to this duty.

The perspective of National-Socialist ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

In addition, National-Socialist ethics - being based upon the ideal of personal honour - means and implies that we National-Socialists must strive to treat all people with courtesy and respect, regardless of their race and culture. This alone disproves the lie of National-Socialism being "racist", just as the true history of National-Socialist Germany (as opposed to the lies about NS Germany) proves how honourable and respectful genuine National-Socialists were toward others races and cultures.

National-Socialist Germany:

The government and officials of National-Socialist Germany strove hard to uphold and live by the ethics of National-Socialism, as did every genuine National-Socialist, even after the defeat of NS Germany in what has become known as the First Zionist War.

Thus, in NS Germany, groups such as Muslims and Buddhists were accorded full respect, and allowed to practise their religion freely. In the pre-war years, NS Germany helped organize a pan-Islamic world congress in Berlin. Berlin itself was home to thriving Muslim and Buddhist communities, of many races, and the Berlin Mosque held regular prayers even during the war years, attended by Arabs, Indians, Turks, Afghans and people of many other races. Indeed, the Berlin Mosque was one of the few buildings to survive the lethal, indiscriminate, bombing and bombardment, and although damaged, it was clearly recognizable as a Mosque amid the surrounding rubble.



NS Germany was home to exiles from many races, including respected individuals such as Subhas Chandra Bose, leader of the Indian National Army, and Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem. Both received significant financial support from the German government and both enthusiastically collaborated with Hitler.



Indian Volunteer Training in NS Germany

There was also, of course, the alliance with Japan, and while the Allies - and particularly the Americans - were revelling in and spreading derogatory anti-Japanese propaganda (many American GI's thought "the Japs" were not human) the Germans were extolling their virtues and regarded them as "comrades-in-arms". While the Germans honoured Admiral Isoroku Yamamoto with one of their highest decorations for gallantry, a Knights Cross with Oak Leaves and Swords, American GI's

ruthlessly exterminated Japanese soldiers, it being common practice for them to "take no prisoners" and execute any Japanese soldier who surrendered. Incidentally, two other Japanese warriors were also honoured by Germany by being awarded the Knights Cross with Oak Leaves.



Isoroku Yamamoto

There was also, of course, the links between NS Germany, the SS, and various Muslim and Arab organizations, even before the First Zionist War. For instance, the Egyptian Greenshirt organization revered both Mussolini and Adolf Hitler, while Hassan Al-Banna, the founder of the Muslim Brotherhood (which lives on to this day in organizations like Hamas), made several complimentary remarks about Hitler. There was also a pro-National-Socialist coup attempt in Iraq, led by Rashid Ali.

Thus, while the British in Egypt and Palestine were treating the Arabs as conquered subjects, the Germans were treating them as equals, as comrades, and respecting their culture, and even to this day in places like Egypt many Arabs fondly recall their meetings with these "nazis". In fact, Egypt was to become something of a haven for National-Socialists after the War, with hundreds of former SS and German officers helping the post-War anti-British government of Gamal Abdal Nasser, who was associated with the Muslim Brotherhood and a relative of the Egyptian publisher who published an Arabic version of *Mein Kampf*.

These SS and German officers included Major General Otto Ernst Remer, Joachim Däumling, former Gestapo chief in Düsseldorf, and SS Officer Bernhard Bender, who allegedly also converted to Islam.

Most revealing of all, perhaps, are the friendly links between NS Germany, the SS, and various Jewish organizations. SS Officer Adolf Eichmann was known to have travelled to Palestine in the years before the war where he met Jewish settlers, Jewish leaders, and German agents. His relations with these Jews were always very cordial and friendly.

Of particular interest is the attempt, in 1941 (52yf) by the Jewish group Irgun Zevai Leumi (known to the British in Palestine as the Stern gang) to collaborate with Hitler and Germany:

"On condition that the German government recognizes the national aspirations of the 'Movement for the Freedom of Israel' (Lehi), the National Military Organization (NMO) proposes to participate in the war on the side of Germany..." [Document number E234151-8 at Yad Vachem in Jerusalem.].

The German NS government, however, refused to recognize such Jewish "national aspirations" since it conflicted with the policy of their ally Mohammed Amin al-Husseini who was opposed to the establishment of a Jewish State in Palestine. Thus, the attempted Jewish collaboration failed.

Conclusion:

To quote Waffen-SS General Leon Degrelle:

" German racialism meant re-discovering the creative values of their own race, re-discovering their culture. It was a search for excellence, a noble ideal. National Socialist racialism was not against the other races, it was for its own race. It aimed at defending and improving its race, and wished that all other races did the same for themselves.

That was demonstrated when the Waffen SS enlarged its ranks to include 60,000 Islamic SS. The Waffen SS respected their way of life, their customs, and their religious beliefs. Each Islamic SS battalion had an imam, each company had a mullah. It was our common wish that their qualities found their highest expression. This was our racialism. I was present when each of my Islamic comrades received a personal gift from Hitler during the new year. It was a pendant with a small Koran. Hitler was honoring them with this small symbolic gift. He was honoring them with what was the most important aspect of their lives and their history. National Socialist racialism was loyal to the German race and totally respected all other races." Leon Degrelle - Epic: The Story of the Waffen SS (Lecture given in 1982). Reprinted in *The Journal of Historical Review*, vol. 3, no. 4, pp. 441-468.



Muslim SS

I myself have sought to understand the purpose of our lives, as human beings, and so studied, first-hand in a practical way, most of the major religions of the world - Buddhism, Taoism, Hinduism, Christianity, Islam - as well as philosophy from Aristotle to Heidegger, literature from Homer to Mishima, and science from its earliest beginnings.

I have spent long hours, day after day, often week after week and sometimes month after month, talking with Muslim scholars, Buddhist and Taoist Masters, Christian priests and theologians, Hindu ascetics, and a multitude of ordinary people of different faiths, cultures, and races. My very life, my very experiences among the different cultures, the different faiths, of the world, reveals the truth of National-Socialism: its desire for harmony, honour, and order. My own life, my experiences, my National-Socialist writings, expose the propaganda lies of those opposed to National-Socialism: those social engineers who have sought, and who do seek, through the usury of a world-wide consumer-capitalism, to exploit this planet and its peoples and so destroy diversity and difference and everything that is noble and evolutionary.

A true, a genuine, National-Socialist does not go around "hating" people of other races just as National-Socialists are not disrespectful of the customs, the religion, the way of life, of people of other races.

As I have said and written many times, we National-Socialists respect other cultures, and people of other races, because we uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect, regardless of their race and culture.

We National-Socialists express the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples

have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

Our duty, as Aryans, is to uphold and strive to live by our own Aryan values of personal honour and loyalty to our folk.

David Myatt
111yf

Islam and National-Socialism



Himmler inspecting Muslim SS troops

Since Islam and National Socialism are so different, and irreconcilable, how can there be co-operation between National-Socialists and Muslims?

They are different, but my understanding is that they are neither irreconcilable nor antagonistic to each other. In fact, they have many beliefs in common, such as honour, loyalty, duty and a belief in a person using their will to change themselves for the better by following a noble ideal.

As I mentioned in several other essays, genuine National-Socialists are not racists, just as National-Socialism cannot be defined in terms of racism. For racism is a modern term, invented by Marxist social engineers, and is used to mentally condition and control people so that a particular type of political society can be created. These social engineers want us to view the world through the terms, the abstract ideas, they have created. I refuse to do this; I refuse to play their rigged game, and this makes me both unpopular and misunderstood.

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be

destroyed through abstract ideas - through the creation of a socially-engineered Marxist society. The world would certainly be a very different place if there existed only one type of tree, one type of bird, one type of insect, one type of fish!

Genuine National-Socialists respect other cultures, and people of other races, because genuine National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way toward you, when retribution may be in order.

National-Socialism expressed the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism which I and others have uncovered in the past decades; a truth covered up by decade upon decade of ignoble Zionist propaganda.

On the question of race, does not National Socialism say that the White race - what you have referred to in the past as the Aryan race - is superior to other races? And does this not contradict what Islam says, which is that all people, all races, are equal before God?

No, National-Socialism does not say this. It says only that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected.

This means a respect of others and a pride in one's own people and own own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

But I have read in Hitler's Mein Kampf and elsewhere that he regarded negroes as inferior to Germans, to White people.

I admit there was an element of racial prejudice and racial stereotyping in the early days of the National-Socialist German Workers Party (NSDAP), but National-Socialism was not then fully developed as a way of life - as a complete philosophy of living. Indeed, it was not complete in this respect until during, and shortly after, the First Zionist War (commonly called the Second World

War). Hitler wanted to save Germany from Marxist tyranny, and create a just and noble society for his people and it was not until just before he achieved power that serious thought was given to how National-Socialism could be implemented. Few people up to then even understood National-Socialism as a new and revolutionary way of living; for many, the NSDAP was just another nationalist political party which promised better times and which they supported to bring about those better times.

The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, *Mein Kampf* was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals.

But many people who call themselves National Socialists today describe themselves as racists. Many of these people also say they hate other races and regard them as inferior.

Then they are not true, genuine, National-Socialists. A National-Socialist, to repeat myself yet again, is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by

honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre-judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so "judges".

Those people you describe have probably never met any former SS soldiers or combat veterans of the Hitler Youth, who might be able to tell them a thing or two about honour, loyalty and duty. Such people as you describe have been taken in by all the Zionist hate propaganda just as they, if they say or believe such things, do not really understand personal honour.

But did you not - in some of your earlier writings - describe the Aryan race as superior?

Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could.

As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development.

You have mentioned in one of your articles the Muslims who joined the SS. I have read that some of the German Officers and NCO's of the 13th SS Battalion (Handscar) considered these Muslim recruits as inferior, made fun of them when they were praying, and called them by the derogatory

name Mujos. Not very honourable behaviour, and not indicative of the Germans in the SS respecting what they considered a foreign culture.

There are always exceptions; always some individuals in any organization who do not live up to, or do not believe in, the ideals of that organization. For instance, there are some corrupt Police Officers, in this and other countries. But that does not mean that all Police Officers are corrupt, as it does not mean that the Police force tolerates corruption or has no noble ideals for its members to live up to.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable. What is honourable and necessary in our past must be found, understood and valued. What is not, must be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan-European Waffen SS.

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggled and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. [A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire.] By the time of the Boer War, British Foreign Policy had became purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people. This was particularly evident in, for example, Iran, where until just after the Second World War the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leeched away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed far more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before, as witness the Islamic civilization in Andalusia. Muslims regarded the pursuit of knowledge as a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these Muslim scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - is to create a new type of Empire, based upon

free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny, their duty, to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

I consider both National-Socialism and Islam as means whereby we can learn to behave as civilized adults. They are both moral ways of living, although it may well be that it is National-Socialism which will create the new world Empire we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution.

However, it is also possible for Islam to create such a world Empire, and there exists the possibility of National-Socialists aiding the creation of such an Empire and indeed being an integral part of it. At this moment in time, the forces of Islam are far, far stronger than the forces of National-Socialism, and in the battle against the perfidy of world Zionism this may be decisive in the creation of such an Empire.

What are the main differences between National-Socialism and Islam?

Islam and National-Socialism are different in several ways, and yet similar in other ways: similar, for example, in the matter of honour, of loyalty, of duty, in the use of will to change oneself for the better, and in the belief in a Supreme Being: in the belief there is an order to the cosmos, and a purpose to our individual lives.

Both Islam and National-Socialism are opposed to usury and the capitalist-consumer system based upon it, and both are dedicated to fighting the real evil which is Zionism.

In respect of the way of living, Islam believes the perfect society has already existed - the society founded by Muhammad at Medinah - and that all the laws and customs necessary to re-create this ideal social are already in existence, given by God in the *Quran* and the *Sunnah* (the example of the Prophet). In contrast, National-Socialism accepts that we are slowly evolving toward a noble, a perfect, society and that we have to use our reason, our fairness, in order to create the right type of laws and customs to manifest in a society a noble way of living, where the most excellent individuals of the past and present (such as real warrior heroes) may serve as examples for us.

In respect of theology, a Muslim accepts that there is only one god, Allah, and that Muhammad was the last Prophet of Allah who revealed the word of Allah in the *Quran*. A Muslim submits to God, and so strives to obey the commands of God, contained in the *Quran* and manifest in the life, words and deeds of Muhammad. For Muslims, Allah is the Creator of everything, the giver and taker away of life, but Allah is not manifest in the creations of Allah, as Allah cannot be conceptualized by us. Allah was not created, just as Allah did not and could not have any sons (or daughters) - human or otherwise. Allah is eternal, and unchanging, for the creation by Allah of anything and everything did not change Allah in any way.

A National-Socialist should accept there is a Supreme Being, and they may call this Being God, or the Eternal Creator or even something else. The Oath each member of the SS took was an oath before God.

As it says in the Quran: there should be no compulsion in a Way of Life. A person should be free to choose their way of life - their "religion" - with different ways respected. What I consider is important is that there should be this freedom of choice and correct, truthful, knowledge about the different ways, and this is why I have what I have, here and elsewhere about Islam, trying to present the real Islam that the tirade of Zionist propaganda, poured forth in the last decade, has tended to obscure.

The sad fact is that there is little truth, little truthful knowledge, in the West, about either Islam or National-Socialism. For Muslims, the pursuit of knowledge is a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

The reality of our times – the times of Zionist hegemony, so evident in the subservience of America to Zionist interests and Zionists goals – is that the adherents of authentic Islam, the Islam of Jihad and Khilafah, are the natural allies of honourable, genuine, National-Socialists, and the fact that most who call themselves 'National Socialists' neither understood nor feel this just shows how successful the Zionists have been in manipulating the peoples of the West and how successful their anti-NS propaganda has been, for this propaganda has obscured, for most peoples, the honourable, non-racist, reality of National-Socialism itself.

The Question of National-Socialism, Racism and Tolerance

The Controversy:

Since some of my writings have aroused some controversy, it is fitting that I attempt to explain the reasoning behind them.

What I propounded in the essay *Islam and National-Socialism*, and some other essays, vis-a-vis NS and Islam, is what I believe we should be striving for, idealistically. That is, a mutual respect and understanding between different peoples, and the different ways of life: the different religions. Thus, is it possible - or indeed desirable - for us, as National-Socialists, to join forces with those, like Muslims, who are also fighting the Zionist World Order? Or should we see such people - who belong to a different race - as our enemies?

At present, our great and fundamental problem is our lack of political power. As a people, we Aryans face desperate times. How can we attain freedom for our people, even in one small geographical area, considering the power, the influence, of the Zionist World Order, and considering the basic apathy of a majority of our own folk who presently are indifferent to what is occurring and who even have little or no awareness of their own Aryan culture and Aryan way of life? Of great importance in understanding and resolving such issues are our ethics. On what do we base our ethics? What moral standards are we to use to judge what to do, what not to do? I do answer and have answered that we should judge everything by our own Aryan ethic of honour.

Should we strive to attain our freedom through certain tactics, one of which is a fanatical intolerance? Is our situation that desperate that we should see those who uphold other ways of life - and those of other races - as our enemies? This is the means that has been mostly followed in the past fifty years or so, albeit that it has been followed and employed on a mostly instinctive level. This is the means of "racism", whether called by that Zionist-invented term or not.

Or, should we strive to be idealistic, and follow the ethic of honour to its logical conclusion? This means that we always strive to do what is honourable, which means that we should strive to be both strong, yet tolerant in a warrior way: proud of our people, our culture, but accepting of other ways, other people, if those other people respect us. We simply want to have a land, a place, of our own, where we can live among only our own kind. This way of idealistically upholding honour crucially means that we do not judge someone by their race, their culture, but only on the basis of personal knowledge of them.

This idealism, however, does not mean that we let others dominate us, or allow them to attack us. Neither does it mean an acceptance of the multi-racial society with its pacifist-type of cowardly tolerance. Rather, it means that we honourably stand by our people, and honourably defend them, using whatever force is necessary. It means, in essence, the pride, the strength, of the honourable warrior: being just, fair, and noble, but being prepared to fight in defence of what is honourable and just. It means that if others do not respect us, and seek to dishonour, or humble us, then we react with the fighting spirit of noble warriors.

The first tactic, of intolerance, of instinct, seems to imply that we must be prepared to be ruthless - and so, for the sake of our freedom, our race, sometimes suspend acting in an honourable way due to the dire situation that confronts us. Is our situation really that dire? Many would say that it is.

The second tactic - of honour - would seem to imply that we put ourselves at a disadvantage, especially considering the dire racial situation that exists, as witness recent events in Seattle, Cincinnati and so on.

But all such musings about ethics, and tactics, seem removed from the real world of State-power. Can we hope to obtain State-power?

I have come to the conclusion after over thirty years of activity, and musings, that we will not achieve very much in terms of practical, State-type, power until we have, somewhere, a new leader. But which I mean someone akin to The Chief: someone with resolution, eloquence, tactical skill, who is honourable and gallant, and who inspires absolute loyalty. It is such a person of Destiny who can make our ideals, our vision, our dreams, real. For the truth of practical politics is that people follow a real leader more than they follow an ideology, and a true leader actually is, or becomes, the ideology, the Way.

Given such a person, and the right social and political conditions, a real Aryan society can be created. Maybe such a person will arise in Europe; maybe in America. Personally, I believe America may well be the place for such a man of Destiny to emerge. Once we have acquired, through such a man of Destiny, some type of practical power, then we can begin to face the other peoples of the world with pride, strength and confidence. A homeland - a new fatherland - of our own, will give us all we need.

But what are we to do until such a leader arises? How to act, to behave? How to strive to achieve things for our people? If we think seriously about such things, we realize we have to choose to follow either instinct ("racism") or honour.

Instinct, or Honour?

For some time, I myself accepted that intolerance was necessary in our struggle. But the more I

seriously considered this, the more I was convinced that such a way, such tactics, are a denial of our own Aryan ethics. So it is that I argue, and have argued, that we should strive to be honourable: that in essence National-Socialism is a combination of duty to our folk, and striving to uphold personal honour. In particular, *National-Socialism extends the concept of personal honour to cover our own folk*: an act of dishonour committed by others against a member of my own folk, is an affront to my own personal honour. If one or more of my people are dishonoured, and I do nothing, then I myself am dishonoured. This is true loyalty to the folk, true Aryan solidarity.

Thus, I assert that what is good is what is beneficial to our folk, but also honourable, and that if something - some deed or action - benefits or may benefit our folk but is also dishonourable, then that deed or action is something which a National-Socialist should not do. In practical terms, this implies a distancing from what Zionists term "racism" and a concentration on creating our own communities, our own homelands and nations, where we live among our own kind according to the ways of our own culture.

The honourable and National-Socialist solution to the dire racial problems of our times - as evident in recent events such as those in Cincinnati - is racial separation. Until we have a homeland, a nation of our own, we must have our own neighbourhoods, which we must defend and where our people can feel safe from attack by others. We must develop a real feeling of solidarity with our people: *their dishonour, is my dishonour.*

My own conclusion is that we should and must uphold our own Aryan values, our own Aryan ideals, and not allow ourselves to be tricked into using terms and ideas which our Zionist enemies have created. For these terms and ideas distort our vision, our view of the world, just as the Zionists intended them to. This is, in effect, a form of mental control.

Thus if we use such terms and ideas - and worse, if we describe ourselves in such terms and ideas - then we are not being true to our own Aryan values, our own Aryan ideals, our own culture, our own unique *Weltanschauung*, or way of life.

One of the terms, one of the ideas, we must avoid is "racism". Instead of using this term, and instead of trying to affirm or deny that we are or are not "racist", we should think of ourselves, and describe ourselves, only in terms of our own values of honour, of loyalty, of duty to the folk. The Zionist-created terms of "racist" and "racism" then become irrelevant, and we will have destroyed the mental control which such terms and ideas cause.

Thus, we must use our own values of honour, of loyalty, of duty to the folk as the criteria, the standard, to judge what is right, what is wrong, and what is necessary. Furthermore, we must use these values to determine our own behaviour toward others. This is the National-Socialist way: the way of honour, of loyalty, of duty to our folk.

I firmly believe that we can return our people to their own way of life by setting them a personal example, and to do this we must be prepared to live by, and if necessary die for, our ideals of honour, loyalty and duty.

David Myatt

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[This article is based upon a letter recently sent to an imprisoned Comrade.]

Introduction and Overview

According to Professor George Michael, Myatt has “arguably done more than any other theorist to develop a synthesis of the extreme right and Islam.” [See Footnote 1]

Some years before the events of 9/11, and not long after his conversion to Islam, David Myatt outlined a strategy which involved National Socialists - and others on the extreme or “radical” Right - cooperating with radical, Jihadi Muslims in what he called “a world-wide struggle against our common enemies.” He identified these enemies as Zionists, international capitalism, and the New World Order.

The Aim

The immediate aim was the counter - both practically and ideologically - the influence and power of these enemies, with the eventual aim being the creation of a Khilafah, for Muslims, and a new racial nationalist, or National Socialist, government in one or more countries of the West.

To accomplish this strategy, Myatt set out to redefine National Socialism and racial nationalism - to, in his words, make them into honourable, and ethical, ways of life, although in his early days he conceived this more as a rediscovery of what he called “genuine National-Socialism”. Thus, he defined National Socialism as a combination of honour, loyalty and duty, stating that:

“What has hitherto not been very well understood in respect of National-Socialism, is that it is not race which defines our humanity - it is honour and reason. Race is our relation to Nature: how Nature is expressed, is manifest, in us. As such race is important and indeed vital; but so is honour. It is the combination of an acceptance of both race and honour which is National-Socialism. An affirmation of race without an affirmation of honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part. That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences.”

Idealism, the Third Reich and the Essence of National-Socialism

In respect of National Socialist Germany, he wrote:

“With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell

covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals." *Islam and National-Socialism*

He then went on to state that:

A National-Socialist.....is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre-judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so "judges". *Islam and National-Socialism*

He further stated that:

How should we treat those - like others races, and Muslims - who now live in what were once our own, Aryan-only, homelands? Our own ethics provide the answer. We must be honourable, fair, and just. To treat such people with hatred, to be disrespectful toward them and their way of life, is dishonourable.

Our way is about love of our own folk; about being proud of our culture and heritage, respectful of the culture of other people and respectful of people who belong to other races and who live according to beliefs and ways different from ours. Our way is to honourably (and I stress honourably) strive for our own homeland where we can live according to our own Aryan laws. Such an honourable striving means seeking to find fair, just, rational, solutions to the problems of our times. *Aliens and National-Socialism*

The Reasoning

One of the reasons which Myatt gave for such an alliance, such cooperation, was outlined in his essay *Why Islam Is Our Ally* in which he stated:

“The respect that people like Leon Degrelle, Otto Ernst Remer and Adolf Hitler had for Islam arose from their understanding that Islam - authentic Islam - was the way of life of honourable warriors and produced a noble warrior society. It was this respect - based upon honour - which also led to the alliance with Japan, for Adolf Hitler and other National-Socialists understood that the ethos of Imperial Japan was a noble warrior ethos: that the Japan of the time was seeking to restore Japanese values and a Japanese way of life, valuing as it did its ancient traditions, such as Bushido. The essence of this way was the rootedness in the past - in Shinto and Bushido - with each individual seeing their own life in relation to Japan, and its ethos. That is, there was a real sense of Destiny - a real honourable and warrior ethos where individuals were willing and prepared to sacrifice their own lives for the greater good, for their unique way of life. This pure, authentic, Japanese ethos is in complete contrast to the materialistic, consumer-capitalist ethos which now dominates Japan, and which is a direct result of their “Americanization” following their defeat in the First Zionist War - and it is this “Americanization” which the New World Order now seeks to impose upon the whole Muslim world, since the Muslim world is now the last bastion for warriors: for the practical warrior way of life which values tradition, the warrior ethos, and which, because of honour, has an awareness, an understanding, of the numinous - that is, an awareness, an understanding, of the sacred.

For, in all genuine warrior societies, there is this awareness and understanding of the numinous - there is that perspective, of genuine humility, which arises when the individual sees themselves in relation to what is beyond them and understands that there are limits to personal behaviour, and that some things are sacred: to be treasured. That is, their view of life is not that of materialism or of abstract impersonal un-numinous ideas - instead, they are connected, to their land, their people, their traditions, in a living way; they feel this, in their very being, and are prepared if necessary, and often willingly, to die for such things.

In essence, this is what the present conflict between Islam and the NWO is all about - the conflict between the warrior way of life and the materialistic, arrogant, profane ways of the modern West. It is a conflict between a living cultural tradition which is numinous (authentic Islam) - which values what is sacred and living - and an arrogant, soul-less, tyrannical power, the NWO. It is in truth a continuation of the armed struggle which began with the triumph of National-Socialism in Germany, and with the resurgence of an independent Japan. All three of these ways of life were and are essentially warrior ways - and all three were a direct challenge to the soul-less, the un-numinous, ignoble and profane materialism represented by the Zionist-dominated “West” with its capitalist-consumer culture and its dishonourable arrogance.”

Myatt’s National Socialist Ideology and the Importance of Honour

It is clear from many of his later (post 1997 CE) writings on National Socialism - such as *The Meaning of National-Socialism* (Third Edition, 115yf); *The Theology of National-Socialism* and *The Complete Guide to the Aryan Way of Life* - that Myatt sought to construct a new ideology which would be ethical and based upon both honour and a desire to conserve and extend the different races which he, and others, considered were creations of Nature.

Indeed, it would perhaps be fair to claim that it was the development of the ethical framework for this ideology that eventually caused him to develop what he first called the way, or philosophy, of Folk Culture, then called *The Numinous Way of Folk Culture*, and eventually called *The Numinous Way*.

With this new philosophy - which he explained in numerous articles and essays [See Footnote 2] - he developed the concepts, the ideas, of what he called The Cosmic Being, of Nature and "the folk" as a manifestation (or presencing) of this Being, and of honour as a manifestation of numinosity, of our true human nature, which he asserted was to evolve toward empathy and reason through excellence and self-control by pursuing idealism (or, as he later described it, by the pursuit of the numinous) and by using the power of our will.

His development of this new philosophy took him, over a period of some years, far beyond what he called the old un-numinous and dishonourable abstractions such as The State and political ideology, and he even made a clear, and to him, an important distinction - in essays such as *The Concept of The Folk* and *The Clan and The Numinous Way* and *Does Race Matter? A Controversial Answer and a New Ethical Beginning* - between a race and a folk.

Thus, Myatt's later Numinous Way philosophy championed small rural folk communities, not the modern nation-State, and believed that the future lay with the formation of new clans, who would embody the principles of honour, duty and loyalty, and not with party-politics or political mass movements.

Myatt's Writings

Myatt's writings can be roughly divided into several categories:

- 1) His pre-1998 CE National Socialist and political writings, which were often polemical, strident, and sometimes racist.
- 2) His post 1998 CE National Socialist writings, where he began to develop his ethical view of National Socialism.
- 3) His early writings regarding Folk Culture, where he began to write about "the Cosmic Being".
- 4) His later writings regarding *The Numinous Way* where he fully developed his ethical philosophy regarding empathy, compassion, and suffering.
- 5) His personal writings (private letters and poetry).
- 6) His early writings about Islam, from around 2000 CE
- 7) His later (2006 CE and subsequent) writings about Islam, where he began to write about *Deen Al-Islam*, Siyasah and so on.

Myatt's writings regarding cooperation between Muslims and National Socialists fall into categories (2) and (3) above.

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Footnotes:

- (1) Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas (2006 CE).
- (2) A reasonable understanding of Myatt's The Numinous Way can be obtained by reading the following essays:

Frequently Asked Questions About The Numinous Way
A Brief Analysis of The Immorality of Abstraction
The Numinous Way and the Way of The Folk
The Development of The Numinous Way and Other Questions
Cosmic Ethics and the Meaning of Life
Ontology, Ethics and The Numinous Way
The Social, Personal and Family Values of The Numinous Way
A Numinous Future - Beyond The State and The Nation

The Reichsfolk Declaration

Reichsfolk is committed to presenting the truthful reality of National-Socialism. The truth is that National-Socialism is an idealistic, ethical, and noble way of life based upon the principles of honour, reason, fairness, loyalty, duty to one's own people, and to Nature, and respect for and understanding of other cultures and other ways of life.

Reichsfolk is committed to introducing others to the civilized reality of National-Socialism, and to striving to implement the idealism of National-Socialism in practical ways, through civilized, cultured, reasonable means, without using any kind of force or coercion.

It should also be made clear that the kind of National-Socialism that Reichsfolk seeks to establish - and all pure, genuine, National-Socialist organizations seek to establish - is a civilized and rational National-Socialism that rejects and opposes any kind of oppression, subjugation and intolerance toward others on account of culture, belief or race. Reichsfolk also opens its arms in friendship to all the peoples of the world, on the basis of mutual respect and honour.

The enemies of Reichsfolk are corrupt politicians and those - of any race, culture and belief - who use dishonourable means to oppress, tyrannize and subjugate others, or who do dishonourable, ignoble things which take away or restrict the freedom, dignity and honour of others, and/or which take away the right of people to respect the ways of their own culture and live among their own kind according to their own honourable laws and customs.

Reichsfolk expresses the view that all who call themselves National-Socialists should reform themselves, and adopt the true and genuine National-Socialism which Reichsfolk upholds: a National-Socialism which, being based upon honour, asserts that National-Socialists must treat all people with courtesy and respect, regardless of their race, their culture, their way of life or their beliefs.

One of the fundamental aims of this true and genuine National-Socialism is the creation of free and independent nations, co-operating with each other on the basis of equal partnership, where the people of a particular culture and race can live, among their own kind according to their own honourable laws, traditions and customs, thus enabling the different cultures of the peoples of the world to survive and flourish.

Genuine National-Socialist organizations do not wish to implement National-Socialism forcibly but only in a peaceful, fair, cultural and educational way thus allowing the majority to walk upon the true path of honour, reason and liberty. If National-Socialism becomes the choice of the majority only then will it be implemented in a political way. If it does not become the choice of the majority, then National-Socialist movements, groups and organizations will strive to co-exist with other religions,

ways of living, and beliefs, on the basis of mutual respect, tolerance, freedom and understanding. National-Socialism seeks to use methods which are fair, just, rational and honourable to find and implement solutions to all the complicated and difficult problems which confront our species.

This mutual respect, tolerance and understanding is how others should treat National-Socialists, and if they do not treat National-Socialists in this way, then they are acting dishonourably and accordingly are our enemies and the enemies of all those who uphold honour, reason, liberty and true justice.

Reichsfolk
Shropshire, England
May 10th 112yf

National-Socialist Ethics

What Are Ethics?

Ethics are a set of moral principles: a set of rules which should guide us in our lives. These rules define what is good, and what is bad, and as such they express the purpose, the meaning, the aim, of our lives.

What Are National-Socialist Ethics?

National-Socialist Ethics are derived from the concept of personal honour, from the free giving of personal allegiance, and from the noble Aryan ideal of duty: of duty to those given allegiance, and duty to one's own folk community, that is, to one's own people or race. National-Socialist ethics are the basis for National-Socialist, or Aryan, law. Aryan law has its origin in pre-Christian North European societies, such as those of Scandinavia, Iceland, Germania, Anglo-Saxon England, Ireland and Wales.

National-Socialist ethics could also, and justifiably, be called Aryan ethics.

The Ethics of the Past

1) Primitive Ethics: Might is Right

Might is Right is the ethics of the barbarian, the primitive human being, and is just the human equivalent of the laws which govern animal behaviour. These ethics assert that right is on the side of the most powerful, the most strong: that what decides an issue is strength. Such ethics are primarily ethics of the individual in isolation.

2) Utilitarian Ethics

This is essentially the belief that what is right is happiness, and especially the "happiness of the majority": that is, what is right is what makes the most people happy, or secure, or comfortable.

3) Traditional Religious Ethics

The basis for most traditional religious ethics (Christian, Islamic and Judaic) is revelation from God, via a Prophet or Prophets, who reveal God-given laws which we should follow.

We should follow these laws in order to avoid being punished by God, in this life and the next, and to win a place in Heaven, or Paradise.

The basis for the religious ethics of non-revealed religions (such as Buddhism) is to attain something akin to "nirvana"/ end the cycle of birth-rebirth of one's soul, and so attain eternal bliss and happiness.

The reasoning behind all religious ethics is therefore a personal one: do as God/the Buddha/the Master says for then *you* will gain eternal life, not be punished, and so on. You might also gain personal fortune/good luck in this life.

Traditional religious ethics also gave rise to the concept of "Divine Right" where a Monarch (usually a King) was regarded as a representative of God, who therefore derived his authority from God and who therefore had the right to make and enforce laws because he was doing God's will on Earth. In Europe, this concept developed, as traditional religion declined, into a sort of "divine right of State governments" who ruled on behalf of The People, and who derived their authority from The People. Thus were State Ethics born.

4) State Ethics

This is basically the ethics which underlie all modern Western nations: the State, in the form of some "elected government" decides what is right, and what is wrong, and makes laws based on its political and social beliefs and political policies, with these beliefs and policies being based upon some abstract "man-made" idea or some abstract "man-made" theory.

State ethics is a sort of synthesis between Utilitarian ethics (the happiness of the greatest number) and the ethics of Plato. For Plato, what is good is defined as what contributes to harmony (we might say what contributes to "peace") and happiness.

In addition, according to the ethics of Plato, the ultimate reason for doing what is moral is still a personal, individual one: to earn reward, in this life and the next, since individuals possess an immortal soul.

From Utilitarian ethics State ethics derives the concept of the happiness of the majority; from Plato, it derives the concept of an ideal - or at least useful but always powerful, supra-personal - State, governed by laws made by law-givers who not only decide how prosperity, happiness and such like, can be attained, but who also possess the power, the authority, to make those laws enforceable.

Essentially, State ethics means that what is wrong - what is unlawful - is what the State says is unlawful, and the State bases its judgement on either one or both of the following:

- a) on political or social ideas which form the basis for the Political Party, or movement, which is either elected into political power, or which seizes power.
- b) On a "mandate" from "the people" who are said to have given their approval, or consent, for the

policies of the Government by voting for them. This is "utilitarian ethics" where what is considered right is what a majority of people agree is right, or feel is right.

State Ethics can also be based, in part, on the prevailing religious ethic which is accepted, or is believed to be accepted, by the majority of people of a certain nation, State, or country.

The quintessence of State ethics is that a State, a government, can and should introduce laws - which are enforceable by State-appointed officials such as the Police - to create a "good" society for its citizens, with their being punishment of those who contravene the laws which the State and its officials decide are "good" or "right", or of benefit to "the people".

Thus State ethics depends upon abstract notions such as The State, "The People", the "will of the people", and upon concepts such as "democracy" where the "will of the people" is said to be made known and which gives the State its mandate, and its authority. In many ways, Marxism and similar political theories, are just versions of these concepts of The State, and The People.

The New Ethics of National-Socialism: Morality of the Future

National-Socialist ethics are revolutionary because they are not based upon the individual, not based upon the happiness of the greatest number, not based upon some God-given revelation, and not based upon some abstract, Nature-destroying, "man-made" theory or idea. Rather, National-Socialist ethics are a manifestation of the organic - the living - imperative of life and of Nature. As such, they are both evolutionary and expressive of the numinous ethos of Nature.

The conscious expression of the National-Socialist Ethic begins with Aristotle, for whom *arete* (often mis-translated as *virtue*, but which properly is *excellence*) was a balance between extremes: that is, the avoidance of excess in feeling, action, thought, behaviour and deed.

That is, individual excellence, and excellence for the community, could be attained by following a reasonable, reasoned, middle way. This concept is itself a conscious expression of the basic attitude which underlay classical Greek society, manifest as this attitude was in the dramas of Aeschylus and Sophocles.

However, for Aristotle, the reason for striving for excellence is to attain a good or prosperous life: both in this mortal life and the next. That is, the goal, or meaning, of life is still understood in terms of the individual: in terms of their prosperity, their fortune (for good or bad) and in terms of their prospects, in this life, and the next. This is in contrast to National-Socialist ethics.

The basis for National-Socialist ethics are the concepts of personal honour, of duty to Nature and of duty to the cosmos of which Nature is a part. Thus, according to National-Socialist ethics we should do something not because we expect some reward, in this life or in the next, but because it is our human, our noble, duty.

Our duty is an expression of our humanity. That is, by doing our duty, we are being human; we are acting in accord with our human nature which is to be fair, just, and rational.

The reason National-Socialist ethics gives for these concepts of honour and duty is that they express what we know through reason: they express our natural relation to other human beings (defined as this relation is by honour, by fairness) and our natural relation to Nature (manifest as this relation is in folk-communities, which are themselves defined by our race, our culture). That is, honour, and race, express our human identity: we, as individuals, on this planet called Earth, are but a living nexus between the past of Nature, and the future of Nature, manifest as Nature is to us in our culture, our folk: that is, in our race.

According to National-Socialist ethics, we are Nature made manifest: what we do, or do not do, affects Nature and the living beings of Nature. We can either aid Nature, or harm Nature.

Reason informs us that Nature lives and changes, and produces diversity and difference. That is, that there is an evolution of the living beings of Nature. Our aim, our purpose, is to contribute, to aid, the change, the evolution, of Nature, by striving for excellence (for honour) for ourselves, and by striving for excellence for our own culture, our own folk - our own race - which itself expresses the difference and diversity of Nature. For such a striving is an evolution of ourselves, as human beings, as thus a further positive change, an evolution, of Nature.

Basically, personal honour is a manifestation of our human evolution: how we can respect the dignity, the rights, the freedom, of others, and how we can do our duty to Nature. Honour enables us to strive for excellence: it enables us, and our communities, to evolve further.

Although National-Socialist ethics and Kantian ethics (see Addendum below) have some things in common - such as using reason, the respect for the dignity and rights of others - they are very different not only because of the importance in National-Socialist ethics of the civilizing ideal of honour but also because of how National-Socialist ethics conceives the individual.

For National-Socialist ethics, the individual is but a living nexus, a sentient manifestation of Nature, linked to their own collective (their ancestors, their ancestral culture, and their race), linked to Nature, and thence to the cosmos beyond. For Kantian ethics, the individual relates to a transcendent pure Reason (basically, a mystical conception of God), from whom the purpose and meaning of life is derived, as it is with religious ethics.

National-Socialist Ethics are based upon the fundamental and revolutionary assertion that justice and freedom are a balance between the good of, the demands of, the folk, and between personal honour. Freedom, for National-Socialism, is not a matter of personal indulgence, of personal desire, of

personal happiness, but rather a manifestation of the needs of the folk.

The Definition of Good and Bad:

According to National-Socialist ethics, what is good is what is honourable, what aids Nature and the living beings of Nature (such as our own race), and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death.

The perspective of National-Socialist ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

Thus, according to National-Socialist ethics our motivation is *idealism*, not the expectation of reward, personal or otherwise, in this life or the next.

For National-Socialism, something is considered good if it benefits the folk, the race, and if it is at the same time honourable; and something is bad, and therefore morally wrong, if it harms or is harmful to the race. For National-Socialism, what is moral is what is both good for the folk, and yet also honourable.

According to National-Socialist ethics, a State or government exists only to encourage personal honour and encourage us to do our duty to Nature, to the living beings of Nature and the cosmos, with such a State or government respecting our right of honour and our right to do our duty to Nature. Thus, one of the prime functions of a National-Socialist State is to protect, to aid, and to enhance, our race; another function of such a State is to ensure personal excellence: that is, to encourage the development of noble, honourable, individual character. For National-Socialism, the State is only a means to ensure the health, the vitality, the prosperity, the freedom, the honour, of the race, and everything - from economics to education - is subservient to this.

David Myatt
JD2451948.068

Introduction:

This is one of a short series of brief guides designed to counter the Zionist propaganda about Islam which has been, and is being, poured forth in the Media, and which is used to justify the current war against Islam, and especially the war and terror being used against individuals and organizations - such as Sheikh Usama bin Laden and The Base of Jihad (Al-Qaeda) - who and which are actively seeking, through Jihad, to fight Zionism and those, such as the United States, who support and aid Zionism in the Middle East and elsewhere.

If there is to be genuine and worthwhile co-operation between Muslims and peoples, such as National-Socialists, who accept a non-Muslim way of life and who are also fighting the dishonour which is Zionism, then it can only be on the basis of mutual respect and understanding, and the beginning of this respect and understanding is for us to understand Islam itself.

I have provided a short glossary of Islamic terms.

The National-Socialist Guide to Understanding Islam:

1: The Correct View of Islamic "Suicide Attacks"

Martyrdom Operations:

To correctly understand what the Western Media misleadingly calls "suicide attacks" - as used by organizations such as Hamas - is to understand Islam. To misunderstand them, is to believe what those who control the Media wants us to believe, for their own nefarious reasons.

"Suicide attacks" should correctly be called martyrdom operations - for the person or persons undertaking them are prepared to give up their own mortal life in pursuit of some supra-personal aim. That is, they place this aim before their own lives, and this is the sacrifice of true martyrs for a cause or aim. This sacrifice is not "suicide" - the Western Media using the incorrect term "suicide attacks" or "suicide bombings" in an attempt to discredit these martyrs, their organizations, and authentic Islam itself.

Such martyrdom operations arise from the Islamic duty of Jihad - for Muslims believe they have a duty, given by Allah, to fight injustice, oppression, and tyranny, and to reclaim any Muslim lands which have been occupied or taken by non-Muslims. There are many Quranic verses which inform Muslims about this duty of Jihad:

"Let those who would trade the life of this world for the life Hereafter fight in the Cause of Allah. And those who do fight in the Cause of Allah - whether they be killed or are victorious - will have bestowed on them, by Us, a great reward." [4: 74]

"Fighting is prescribed for you, even though you may dislike it. But it is possible that you dislike that which is good for you, and that you love that which is bad for you." [2:216]

"And there shall be no blame for those who take revenge after they have suffered injustice. The way (of blame) is only for those rebellious ones who oppress others and who insolently walk on the earth: for these there will be a painful torment indeed." (42: 41-42).

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the hearts of a believing people." (9:14)

"In exchange for their lives and their goods, Allah has given those who believe Paradise. Thus will they fight in Allah's cause, and thus will they kill, and be killed." [9: 111]

"If an injury has been inflicted on you, make certain that a similar injury has been inflicted, by you, on the disbelievers: there are good days, and bad days, which We give to each side in turn for thereby We know those who believe and choose from among them witnesses (to the Truth)." [3:140]

"And when you punish them (your enemy) then do so with the like of that with which you were afflicted by them" [16:126]

The true Islamic perspective - the basis for Islamic life, the basis for Jihad and the essence of martyrdom operations - is the belief that this mortal life of ours, on this Earth, is but a stage, a test, and that our true life begins after death. According to Islam, if we as individuals follow the path of Allah - that is, live according to the Quran and Sunnah - then we have a chance of attaining eternal life in Jannah (Paradise). However, if we do not follow this path, we will be deprived of this eternal life in Paradise. Furthermore, according to Islam, we will all be judged by Allah when we die, and will be rewarded with either Jannah, or the torment of the Fire (Hell).

"He [Allah] created life and death that He might put you to the test and find out which of you acquitted himself best." [67: 1-2]

"Every soul shall taste death. We shall try you in good and bad ordeals." [21:35]

Thus, devout Muslims - those striving to live according to the Quran and Sunnah - consider this life, and such things as personal happiness, as only of secondary importance.

Therefore, if during a martyrdom operation some non-combatants are killed, the belief of devout Muslims is that those killed will be judged by Allah and may be rewarded with Jannah. Thus, they will have achieved the aim of life. In addition, such "civilians" are often regarded - because they occupy Muslim land - as enemies, just as their deaths are often considered as justifiable revenge for the deaths of Muslims killed by occupying forces.

This Islamic perspective is in contrast to the materialism which holds sway in the West. For the modern West, the purpose of life is to attain happiness now, or in the future, and there is no thought given to life-after-death and being judged by God (or Allah), and no belief in this life as a test.

For the West, the death of what they regard as "innocent civilians" in such attacks is a "crime", an "act of terrorism" - that is, they apply Western concepts and a Western materialistic perspective, to such attacks, as they demand that Muslims also apply these Western concepts and this Western, materialistic, perspective. This demand - led by countries such as America - that Muslims abandon their Islamic perspective, their Islamic way of thinking, the very basis of Islam, for the ways, the concepts, the perspective, of the modern materialistic West, is an arrogant demand: the hubris, the insolence, of the tyrant.

Such martyrdom operations only take place because Muslim land is occupied - as in Palestine - with Muslims being oppressed, killed, tortured and humiliated. The solution is not for Muslims to submit to the demands of America or the Zionists, but for the occupiers to leave Muslim lands and allow Muslims to live, in peace, according to the Way of Islam.

The Peace of Islam:

Many people in the West have taken to saying or believing that "Islam is a religion of peace". Few Muslims, and especially those living in the West, have challenged this misrepresentation. It is a misrepresentation because what is meant by "peace" is what the West means by peace: a universal concept, or ideal, which implies the possibility of diverse peoples, with diverse ways of life, living in some kind of pacifist harmony so that something akin to "the happiness of the greatest number" is possible.

The crucial point to consider here is that, for Islam, *peace is the submission to Allah* and the safety which Allah alone can provide.

"Allah guides toward peace those who seek His pleasure." [5:16]

"And this (Islam and the Quran) is the straight path of your Rabb. For those who take

heed of Our clear revelations there shall be that dwelling which is peace (Jannah).
[6:126-7]

Furthermore, implicit in the Western ideal of peace is the concept of this being attained or attainable by a government, or State, or leader, or political group, on behalf of the people. That is, a reliance on such things: the hope that peace can be bought, or should or could be attained by trusting in such things. In contrast, the Islamic perspective is to rely on Allah alone and to accept that only through submission to Allah's will, revealed in Quran and Sunnah, can any kind of peace be attained in this life. For devout Muslims, this worldly peace can only arise when there is a Khilafah - a true Islamic society, based upon Islamic law, and Islamic law alone.

True, ultimate, peace is that of Jannah - attained by submitting, in this life, to the will of Allah.

The War Against Islam:

The current war against Islam is not only an overt military war, such as that in places like Palestine, Iraq, Afghanistan, and the Philippines. It is also a religious and ideological war - an attempt by Zionists and their allies to undermine and misinterpret and secularize Islam, especially by convincing Muslims that Islam and democracy are "compatible", that all Muslim nations should not only accept and implement Western-type laws and "justice" systems, in place of Shariah, but also accept the overlordship of the United Nations, based as this so-called United Nations is on the tyrannical laws and dishonourable abstract concepts that have come to dominate Western societies.

"In truth, Islamic history is not written except with the blood of the Shuhadaah, except with the stories of the Shuhadaah and except with the examples of the Shuhadaah." Sheikh Abdullah Azzam (shaheed)

Muslim Support for the Zionist Misinterpretation of Islam:

Unfortunately, the propaganda and ideological campaign directed against Islam has succeeded to some extent among Muslims. Thus some Muslims - and especially those who support, aid or lead the pro-American governments in Muslim countries - condemn martyrdom operations, just as they accept the attempt to tame Islam by denying or misinterpreting the Muslim obligation of physical Jihad, the Muslim obligation to reclaim Muslim lands, and the Muslim obligation to restore the Khilafah.

Conclusion:

Islam a unique Way of Life, very different from the materialistic way of life which now dominates Western societies. The aim of a devout Muslim is very different from that of most Western people, because such a Muslim focuses of obeying the will of Allah and thus on their duties and obligations,

as a Muslim. They do this because they accept this mortal life as a test, an opportunity - never to arise again - to attain Paradise.

David Myatt
114yf
1424 AH

Islamic Terms:

Allah - The one and only true God.

Ameer - A leader. Sometimes used to mean Khalifah - the leader of the Muslims.

Sunnah - The example of the Prophet Muhammad, in words and deeds, recorded in books of Ahadith, such as those of Bukhari.

Hadith - A recorded saying, or deed, of the Prophet Muhammad. (plural - Ahadith)

Shariah - Islamic law, based upon the Quran and Sunnah.

Khalifah - The leader of the Muslims ("Caliph") and thus Allah's representative on Earth.

Khilafah - A Muslim community (or "nation"/Empire) founded upon Shariah, led by a Khalifah ("Caliph"). Many Muslims consider it their duty to restore the Khilafah.

Ummah - The world-wide community of Muslims.

Kuffar - Those who do not believe in the Way of Islam. Often translated as "infidels". Singular: Kaffir.

Sheikh - A term of respect applied to Islamic leaders and Islamic scholars.

Imam - Someone who leads Muslim prayers (often in a Mosque) although sometimes applied to an Ameer.

Imaan - Belief in Islam. Faith.

Jannah - Paradise.

Jihad - To fight, and kill, in the path of Allah, the enemies of Allah, for the cause of Allah. Jihad is one of the duties of a Muslim, and Muslims believe that those who die in Jihad will go to Paradise.

Hijrah - The migration of the Prophet Muhammad from Makkah (Mecca) to Medina where he established the first Muslim community. The Islamic calendar begins with this migration (622 CE). Thus, Islamic dates often have the letters AH (After Hijrah) after them - for example, 1424 AH is 2003 CE.

Islam - Literally, submission to the Will of Allah, as manifest in the Quran and Sunnah.

Quran - The Revelation of Allah, given to the Prophet Muhammad. The Quran contains 114 Surahs (chapters), organized into Ayat (verses). Muslims believe the Quran to contain the literal word of Allah, and they therefore respect every copy of the Quran, and are required - before touching a copy of the Quran - to perform the ritual cleaning known as Wuzu, which involves washing the hands, arms, face, hair and feet.

Shuhadaah - Martyrs: Muslims who die *Fee Sabeeli'Ilaah* (in the path of Allah). Singular: Shaheed. A Shaheed is often called a "witness to the truth (of Islam)".

Quraish - A powerful Arab tribe at the time of Muhammad, whose base was Makkah. Muhammad himself belonged to this tribe.

Mujahideen: Fighters (warriors) who undertake Jihad.

Introduction:

This is one of a short series of brief guides designed to counter the Zionist propaganda about Islam which has been, and is being, poured forth in the Media, and which is used to justify the current war against Islam, and especially the war and terror being used against individuals and organizations - such as Sheikh Usama bin Laden and The Base of Jihad (Al-Qaeda) - who and which are actively seeking, through Jihad, to fight Zionism and those, such as the United States, who support and aid Zionism in the Middle East and elsewhere.

If there is to be genuine and worthwhile co-operation between Muslims and peoples, such as National-Socialists, who accept a non-Muslim way of life and who are also fighting the dishonour which is Zionism, then it can only be on the basis of mutual respect and understanding, and the beginning of this respect and understanding is for us to understand Islam itself.

I have provided a short glossary of Islamic terms.

The National-Socialist Guide to Understanding Islam:

2: Islam and Honour

Islam and Honour:

If there is one English word which can usefully sum up the Way of Life which is Al-Islam it is honour. Correctly understood, Islam is a way whereby individuals can restrain themselves and do what is honourable. According to Islam, honour begins with Allah, who has given, in the Quran and Sunnah, guidelines of what is honourable and dishonourable. Muslims assert that honour derives from Allah, since they believe that awareness of Allah - and especially the knowledge that we will one day be held accountable by Allah for our deeds - provides the perspective required for us to judge ourselves, and our behaviour.

The Quran and Sunnah contain many statements urging Muslims to restrain themselves - to use reason and honour - and to avoid being insolent.

"And He [Allah] has set up the balance [of Justice and Honour] in order that you may not transgress this balance. So observe this balance with honour - do not stop short of this measure." (55: 7-9)

"Allah is with those who restrain themselves and those who do what is honourable." (16:128)

According to Muslims, the Prophet Muhammad is the perfect example of an honourable, reasonable, civilized human being, and they often cite his conduct when he returned to Makkah at the head of a ten thousand strong army, following years of exile and fighting. Even before his exile from Makkah, the Quraish had taunted him - he had been spat upon, stoned, laughed at, as many Muslims had been tortured. There had been plots to kill Muhammad, and during the years of fighting, thousands of Muslims had been killed. But on his return to Makkah, he entered the citadel of his enemies alone, and asked them: 'You, the assembly of Quraish! What do you say? What do you think I will do to you?'

"We hope you will do what is honourable", they replied, fearing the worst.

Muhammad replied: "I say what my brother Yusuf once said. He said: '(There shall be) no reproof against you this day. May Allah forgive you, for He is the most Merciful of the merciful."

So it was that his former enemies willingly embraced Islam, and accepted him as their leader, overwhelmed as they were by his personal example - by his nobility, his honour.

One of the most noble of Muslims was Ali, who was married to Muhammad daughter, Fatima. Ali (full name Ali Ibn Abu Talib) fought in nearly all the early battles of Islam and was generally considered to be one of the bravest warriors of his time. Several times, before battles, he accepted the challenge to fight in single combat the champion of the enemy - for it was the custom in Arabia at the time that before a battle started a champion or champions from either side would engage in a single combat to the death. Thus at the battle of Badr (2 AH/624 AD) he accepted the challenge of al Walid ibn Utbah, and cut him in two with his sword, while at the battle of the Trench he fought with Amr ibn Abd Wudd because nobody else had the courage to accept the challenge. Amr ibn Abd Wudd was the most famous warrior in Arabia at that time, renowned for his swordsmanship.

Before his combat with Amr ibn Abd Wudd, the Prophet Muhammad gave Ali a double-edged sword (Dhu'l-Fiqar). This is the account of Sayed Ali Asgher Razwy, from his *Restatement of the History of Islam and the Muslims*:

"The two heroes identified themselves, and sized up each other. Ali had a set of principles which he applied in all situations whether of war or of peace. In the battle of the Trench, the Muslims and the pagans saw a demonstration of the application of those principles. Whenever he confronted an enemy, he offered him three options.

They were:

1. Ali presented Islam to his opponent. He invited him to abandon idolatry and to accept Islam. This invitation made Ali a missionary of Islam in the battlefield itself.
2. If the enemy did not accept Ali's invitation to accept Islam, he advised him to withdraw from the battle, and not to fight against God and His Messenger. Fighting against them, he warned him, would only bring eternal damnation upon him in the two worlds.
3. If the enemy did not accept the second option also, and refused to withdraw from the battle, then Ali invited him to strike the first blow. Ali himself was never the first to strike at an enemy.

Amr ibn Abd Wudd disdained even to consider the first and the second options but accepted the third, and struck a mighty blow with his ponderous sword which cut through the shield, the helmet and the turban of Ali, and made a deep gash in his forehead. Blood leapt out from the wound but Ali was not dismayed.

He rallied, and then struck a counter-blow with the famous Dhu'l-Fiqar, and it cleft the most formidable warrior of Arabia into two....."

The single combat had ended when Ali with one blow from this sword cut off Amr ibn Abd Wudd's head. Thereafter, the Prophet Muhammad called Ali *Asadullah* - the Lion of Allah - and he was commonly known by either that name or as Ali of the Double-edged Sword (Dhu'l-Fiqar). Thus did he earn the respect and admiration of both his enemies and the early Muslims.

Another example of an honourable Muslim warrior is Salah al-Din (Saladin). Compare the behaviour of Salah al-Din and his warriors during the Crusades with that of the Crusaders themselves, with Salah al-Din respecting Christian and Jewish places of worship, and the Crusaders wantonly desecrating Churches, destroying Mosques and persecuting Jews. No wonder the Christians in the Palestine of the time looked to Salah al-Din for protection, for they thought the Crusaders were barbarians.

Muslims assert that when the Quran and Sunnah are followed individuals will become honourable and behave in a human, civilized, way.

Islamic Terms:

Allah - The one and only true God.

Ameer - A leader. Sometimes used to mean Khalifah - the leader of the Muslims.

Sunnah - The example of the Prophet Muhammad, in words and deeds, recorded in books of Ahadith, such as those of Bukhari.

Hadith - A recorded saying, or deed, of the Prophet Muhammad. (plural - Ahadith)

Shariah - Islamic law, based upon the Quran and Sunnah.

Khalifah - The leader of the Muslims ("Caliph") and thus Allah's representative on Earth.

Khilafah - A Muslim community (or "nation"/Empire) founded upon Shariah, led by a Khalifah ("Caliph"). Many Muslims consider it their duty to restore the Khilafah.

Ummah - The world-wide community of Muslims.

Kuffar - Those who do not believe in the Way of Islam. Often translated as "infidels". Singular: Kaffir.

Sheikh - A term of respect applied to Islamic leaders and Islamic scholars.

Imam - Someone who leads Muslim prayers (often in a Mosque) although sometimes applied to an Ameer.

Imaan - Belief in Islam. Faith.

Jannah - Paradise.

Jihad - To fight, and kill, in the path of Allah, the enemies of Allah, for the cause of Allah. Jihad is one of the duties of a Muslim, and Muslims believe that those who die in Jihad will go to Paradise.

Hijrah - The migration of the Prophet Muhammad from Makkah (Mecca) to Medina where he established the first Muslim community. The Islamic calendar begins with this migration (622 CE). Thus, Islamic dates often have the letters AH (After Hijrah) after them - for example, 1424 AH is 2003 CE.

Islam - Literally, submission to the Will of Allah, as manifest in the Quran and Sunnah.

Quran - The Revelation of Allah, given to the Prophet Muhammad. The Quran contains 114 Surahs (chapters), organized into Ayat (verses). Muslims believe the Quran to contain the literal word of

Allah, and they therefore respect every copy of the Quran, and are required - before touching a copy of the Quran - to perform the ritual cleaning known as Wuzu, which involves washing the hands, arms, face, hair and feet.

Shuhadaah - Martyrs: Muslims who die *Fee Sabeeli'Ihah* (in the path of Allah). Singular: Shaheed. A Shaheed is often called a "witness to the truth (of Islam)".

Quraish - A powerful Arab tribe at the time of Muhammad, whose base was Makkah. Muhammad himself belonged to this tribe.

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